



OFFICIAL EMBLEM OF

THE MAYANS

All material, discourses, lectures, illustrations, lessons, scientific dissertations and letters of transmittal appearing under this Official Emblem are protected by copyright. They may not be quoted except by official and written permission of The Mayans. They are not for sale but are prepared for the private use of Members of our Order. The recipient of this manuscript agrees by acceptance to hold it Private as the property of The Mayans to be delivered up to the Order upon demand. All rights in the material appearing beneath this cover are reserved by The Mayans, including the privilege of translations into other languages.

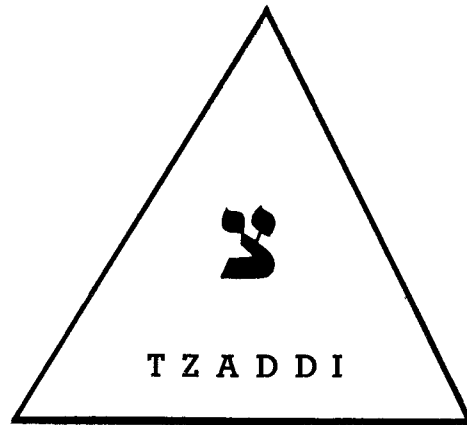
VADE MECUM, VOLVENTIBUS ANNIS

THE MAYANS
SAN ANTONIO,
TEXAS

Degree 4 - 5

Number 57

Copyright 1942 by The Mayans



The 119th Psalm

Righteous Art Thou, O Jehovah, And
Upright Are Thy Judgments.

Thy Testimonies That Thou Hast Commanded
Are Righteous And Everlasting.

My Zeal Hath Consumed Me: Because Mine
Enemies Have Forgotten Thy Words.

Thy Word Is Very Pure; Therefore Thy
Servant Loveth It.

I Am Small And Humble; Yet Do I Not
Forget Thy Precepts.

Thy Righteousness Is An Everlasting
Righteousness, And Thy Law Is The Truth.

Trouble And Anguish Have Taken Hold On Me;
Yet Thy Commandments Are My Delight.

The Righteousness Of Thy Testimonies Is Everlasting:
Give Me Understanding, And I Shall Live.

Revelation Number 57
PRECEPTORY NUMBER 23

ISSUED TO MAYANS STUDYING IN
THE 4TH AND 5TH DEGREES

THE PRINCIPLES OF HEALING

*B*eloved Companion:

There has been a time of rest which you have gone through. We salute you and your class-members upon your remarkable achievements in the field of Extra Sensory Perception during this time. But like an army that has been sleeping, we call you now to prepare for further advances. That which was dark or invisible is soon to be revealed. And around the camp, your Companions are bestirring and making ready.

The bugle call has sounded the new dawn. The day which was prophesied is being born. All over the world people are preparing for the New Order of the Four Freedoms. Among Ally and Enemy a New Order is being demanded. And you who have learned something of Truth, know that man's strong wishes are fulfilled.

A New Order shall be established, is being born now amid the blood and pain of the world's battlefields. It shall NOT be Fascism, nor Nazi-ism, nor Communism as it is now understood. It shall be a New Order that now is only partially revealed. Like a newborn babe gives hint of the person to be, yet it is only a hint. The babe must grow up before his character is fully revealed. It must still pass through all the vicissitudes of childhood and youth, the tumblers and the bruises, the learning and the growing, before character may be truly recognized.

But the child is being born. The dragon is in attendance, ready to devour it, as foretold in Revelation, Chapter 12, the last Book of the Bible. And this Child shall rule all nations in the fullness of his time.

In the meanwhile let us and your Companions return to our studies of the Mayan Way. We come to the verses of the 119th Psalm represented by Tzaddi, or, as it is sometimes spelled, Tsadhe, the 18th letter of the old Hebrew alphabet. It is roughly equivalent to the English ss, though there is no directly corresponding letter. The letter has a numeral value of 90.

Turn back to the ever-joyous verses of the 119th Psalm on the preceding page. Re-read the last four lines. Therein lies the way for the healing of all earthly afflictions.

Every week we receive gratifying letters from advanced Mayans telling how they were able to heal or were helpful in healing an ailing friend or relative. Often health had been restored after the patient had failed to respond to medical treatment. This in itself would not be proof that the attending physician was at fault, nor condemn medical practice. It is but added evidence of the limitations of medicine as a cure for all ills. It is proof of the power of faith to heal in the many cases that cannot be helped by material medication.

Healing is one of the noblest of endeavors. Though we may pay awed tribute to the brilliance of the scientist, the courage and genius of the military leaders and bow in reverence to the eminent churchman, our hearts go out to the healer, to the one who lightens the burden of suffering in this world.

So that you, too, may satisfy your natural desire to relieve pain and restore health and happiness about you we plan to reveal to you the elements of healing by faith. To grasp the Truths you must first divest yourself of all preconceived thoughts and prejudices. Nothing will be gained unless the subject is approached with an absolutely open mind.

The ancient Maya believed in no panacea, no set remedy for all ills. In harmonious alliance with Nature they drew upon her abundant pharmacopoeia for hundreds of herbs and ointments, and were adept in their application. Many of their remedies form the basis for modern medicines and others are newly discovered at intervals. Yet the Mayans placed no over-all reliance upon medicine, no unadulterated belief in any one healing procedure. To them the end, healing, justified all means. They did have unbounding faith in Faith itself as a means of healing in the many cases that derive directly from violations of the Karmic Law and, whatever the illness, they knew that Divine Faith would hurry the healing process set in motion by medical methods.

A summary of the limitations of modern medicine would be startling to the average layman, once the fact is realized. Candid physicians are the first to acknowledge these limitations. There are whole classes of diseases which the profession does not understand or cure. How can it, when these diseases cannot be traced to physical causes such as germs, a virus or other suspected substances? We refer to the many indispositions and illnesses which spring in direct or disguised form from what physicians themselves term an "unhealthy mental condition". Nor do we mean "imaginary" illnesses. For no illness is imaginary to the sufferer. It is as genuine as day and night. It can only be cured by assisting the mind of the patient to cure it, as a doctor will stimulate normal bodily processes in their function of arresting and overcoming noxious germs.

That a solid basis for faith healing not only exists but is demonstrated every day will not be disputed in intelligent medical circles. Neither should the devotee to Faith scorn the work of the medical practitioner. If we should seem in any of these passages to cast aspersions upon your family physician, our meaning will have been mistaken. It is short-sighted of either faction to engage in controversy. Both seek to perfect and practice the Law of Nature.

True faith healing as practiced by many members of the Mayan Order, is not a form of mumbo-jumbo, a magical necromancy of dark arts. Because healing by faith has come to be associated in the popular mind with weird rites and mystic

incantations many people who need it most have shrunk from its ministrations. No, healing by faith is no more than applying the principles which you are learning and living as a good Mayan. And these principles are as tangible and exacting as the laws of mathematics.

So it does not imply supernatural powers when we state that many Mayans have achieved success in healing. Again we emphasize that their methods are as natural a process as the growth of a child. True faith healing is based on the promotion of courage, love and other constructive emotions. Its antithesis - voodooism and the ilk - creates fear. To heal by faith one must be inspired with an inner harmony, an overwhelming urge to GIVE health to others; in short, one must have that attunement which is the culmination of Mayan practice.

Physicians are the first to espouse the therapeutic value of faith in dealing with the many illnesses that arise from nervous disorders. In plain terms, the cure of these afflictions lies in instilling a cheerful disposition in the patient. But before an healthy outlook may be achieved it falls upon the healer to eliminate or control the fears which led to the nervous conditions. "Casting out devils" is no more than expunging the fear manias which occasionally grip the most normal of us. They cannot be reasoned out of the mind of the patient in most instances, though reason is always worthy of a try. Usually we must rely on pure Faith - Faith, the father of fortitude. Faith alone in all instances will induce the courageous outlook, the regained hope, the positive convictions that will reverse the destructive processes of fear and despair.

Fear affects the circulation of the blood, the secretion of the glands, the vigorous impulses that normally sustain us against illness. Witness the weakening influence of fear in the many cases of strong swimmers whose strength ebbs swiftly upon sudden realization of peril. The term "paralyzed by fear" refers to many functions besides the muscles.

"A merry heart doeth good like a medicine", Pr. 12:2. How aptly did the ancient chronicler phrase his point. The sombre air, the dark and lugubrious countenance, have no place in the sick-room. To gain and hold the faith of a patient the healer must radiate a cheerful confidence. Attitudes are contagious. We do not mean a Pollyanna approach, but a firm yet congenial bed-side manner such as is a stock in trade with every able family practitioner.

This ability to exude courage and cheer and confidence cannot be donned like a fireman's hat. It must be more than an emergency measure; it needs must be a permanent mental attitude. This, to a large measure, you have undoubtedly achieved to have attained this stage on the Mayan path.

As we have previously remarked, we are not dealing herein with the miraculous, though we have ample proof of many cures of past and present that may be termed miraculous, or which border upon it. No, at this stage, we deal with the explicable. We seek, at this point to take the miraculous out of the subject of simple faith healing. After all, a Miracle seems no longer miraculous, when it is explained literally.

Thus, while we, in our limitations, may not be able to set a broken bone or grow a new arm or leg, we can, by faith, give seven-league boots to the bodily

processes that will speed the healing.

A soothing application of faith is always beneficial in heart ailments, and heart ailments are the source of many afflictions which take a variety of surface forms. Doctors themselves warn heart patients against indulging in violent emotions. Prayer and Divine Meditation promote mental tranquility. Here the faith healer often can supply the only means to alleviation or cure.

There are two main approaches in an attack upon "fear diseases". One is the reasoning way, to be used in the early stages or in the rare instances when the patient, under the duress of distress, is capable of reasoning away the basic fear impulses. To apply reason to the problem one must be able to identify and haul out the fear thoughts before the cold light of logic. Try to have the patient relate what is worrying him. A fear confessed is half-relieved. If he can name his fear, the healer may tactfully and gently point out that it is based on faulty thinking or pure exaggeration.

Too often, however, the patient does not know or cannot name the particular dreads which oppress him. He may not even be conscious of harboring apprehensions. In these cases, as in all cases, you must employ your main battery, your one infallible means - Prayer. Yes, earnest, soul-searching prayer, beseeching appeal in which the patient joins.

Invoking Divine Aid will always succeed, if Faith is there, for:

"Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear or evil." Pr. 1:33.

"I will trust, and not be afraid; for the Lord Jehovah is my strength and my song." Is. 12:2.

"Whoso putteth his trust in the Lord shall be safe." Pr. 29:25.

"Fear thou not; for I am with thee: be not dismayed: for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness."
Is. 41:10.

Psychology may point out the empty nature of fears, but prayer sets the mind at rest. Those who reject prayer as valueless are denying themselves the surest way of easing mental pangs. Prayer creates a receptivity for optimistic thoughts. It lifts the mind above brooding. It releases the inner-energies, the self-healing strengths which have become weakened or atrophied from melancholy and apprehension.

Here is an important dictum as prescribed by the earliest Mayan writings, and one that distinguishes Mayan procedure from most other healing methods. Insist that the patient set aside a period daily for a concentrated appeal for Divine Aid for others. The patient is to direct his or her thoughts entirely away from personal woes and troubles. The prayers must be devoted to people entirely removed - for example, to heartfelt supplication for the war-stricken, for the relief of the poor and downtrodden. Not once is the patient to relapse into self-beseechings.

Nor can the prayers be a mere mouthing of well-wishes; they must be felt, and the period must be regularly observed.

The effectiveness of altruistic prayer cannot be truly comprehended until it has been experienced. It is akin to the therapeutic spiritual gains which you will enjoy as a reward for healing others. Unselfish devotion to others, we know, is the key to true happiness. Our patient must achieve this blissful state before the inner flow of beneficial forces may break loose.

It is astonishing how many people are actually ashamed to pray. Immersed in Life's material battles, the struggle to survive, they must be led by the hand, for they have wandered far from spiritual founts. The popular conception of prayer as a last resort of the weak and resigned must be corrected in these instances. Remind the misinformed that the bravest figures in history, the founders of our country, placed utter reliance upon prayer.

There are two periods when you will come nearest to the subconscious mind of the patient. They are just after awakening and just before the latter falls asleep. If possible, choose these times for your prayers, and pray long, fervently and soothingly, and let your words throb with faith, hope, cheer and encouragement. Thus the mind of the patient will drift away from a contemplation of the illness and center upon the possibility of early relief. It no longer threads the grooved channels of grief and lament. The squirrel-cage of anxiety comes to a halt. Lulled into a state of quiescence the patient is ripe for the constructive thoughts that re-build health.

Ability to heal and comfort pre-supposes that you are surfeited with the Mayan Spirit of Giving. The tranquil, generous aura of your own personality will induce quietness in the patient in place of fretting; peace in place of apprehension. With each success you will strengthen your powers to heal others, and remain in the best of health, yourself. Altruistic devotion is the main reason that so many priests, missionaries and physicians are able to treat thousands of plague-ridden people and escape disease themselves.

The healer must be humble. We may be pardoned a quiet pride in our accomplishments, but a spirit of boastfulness will dissipate the healing force. Do not, however, shrink from acquiring a reputation as a healer. It will help you by creating an expectancy in your patients that through you, The Spirit can make them well. They must be prepared, in order to have such faith.

As we remarked early in this lesson, the ancient Mayans did not confine themselves to any one healing method. They scorned neither pure faith nor medicine. To them, it was understood that some were incapable of full Faith in The Spirit which is God, the Father, - and for such it was misdirected or wasted energy to seek to cure a boil by faith, when a hot compress would also do the work. They emulated Nature in all things, especially the natural laws of economy of force. Efficiency, to them, consisted in doing the job in the easiest and simplest way.

All diseases are divided into two categories based on their origin. One group is known as Organic. The other is Functional. An Organic disease implies that the tissues of the body are impaired. That is, one or more parts are damaged and must be repaired before a cure can be effected. Appendicitis, gallstones, et

cetera, are examples of organic diseases. So are the virulent germ diseases such as diphtheria, smallpox and their ilk. While there are many well documented cases wherein apparent miracles have been wrought in these types of cases by faith healing, under the laws of the land prevailing today, they had best be left to the trained physician.

The attitude of most physicians today is that it would be presumptuous of us to try to invoke miracles and perhaps risk the life of the patient. Too often lurking self-doubts in our own or the patient's mind would destroy our efforts to heal by sheer Faith. Mayans live by law. The Supreme Laws of Nature, or God. As persons devoted to law, we should not, under ordinary circumstance, act counter to the laws of the land. Where medication, or medical treatment is indicated, let the doctor induce the marvelous ability of the body to heal itself.

The field in which we may ply our faith healing with wondrous success lies among the functional diseases, the source of two-thirds of all illnesses. In a functional disease the body is intact, but the bodily processes do not function properly, and the fault lies more directly in the mind. Acid dyspepsia (sour stomach) for example, is a functional disease, while gastric ulcer is an organic disease. Either of these can be cured by healing methods, but treatments excluding the services of a doctor should not be countenanced, except if a doctor is not obtainable. But, healing can be and should be used in addition to the doctor's services, not contrary to him, but supporting him in his efforts.

It is the personal opinion of William S. Sadler, M.D., and Lena K. Sadler, M.D., who describe themselves as hard-headed physicians, that nine-tenths of the people who go to a doctor are suffering from functional disorders rather than an organic ailment. That is, the body is sound, but just not working properly. The root of the trouble is usually fear, so that the cure can only be effected by faith.

Most tendency to fear is implanted in a child at an early age. All children have some basic fears, such as of falling, sharp noises or sudden awakening. Other fears are induced by early influences. More often than not they spring from "bogy" stories used to impel obedience.

How fear operates on the body may be understood when we abandon the long prevailing conception that the body is a purely mechanical and chemical organization. It is now generally recognized that every thought, every mental reaction, creates a definite physical change, however slight or imperceptible. These changes largely occur in the subconscious nervous system, the marvelous phenomena which keeps our heart beating, our lungs working, our every other organ in operation.

Long nurtured anxieties tend to overwork various organs and functions until one or more parts give sharp warnings of distress. Functional diseases assume many forms, and the patient may be gripped in sudden panic fear of heart trouble, of stomach ulcers or any one of hundreds of other complaints.

The only cure of a functional disorder is to get at the root of the trouble, the guilty anxieties. To do so you must command the faith of the patient. Often this is a slow process. You must proceed by degrees. As insomnia - inability to sleep at night - is a factor in most functional disorders, you may win early confidence by helping the patient to fall soundly to sleep, after which the latter is

sure to feel better and to be more responsive to your efforts.

PRAY FERVENTLY, BUT SOOTHINGLY, CONFIDENTLY, AT THE BEDSIDE. HAVE THE PATIENT JOIN YOU MENTALLY. THEN SUGGEST THAT THE PATIENT ASSUME A COMFORTABLE POSTURE, AND NOT TRY TO SLEEP; MERELY REST. ASK HIM TO RELAX, ONE BY ONE, THE MUSCLES OF THE FEET AND HANDS, DEVOTING CONSCIOUS ATTENTION TO EACH MUSCLE. HAVE HIM RELIEVE THE TENSION OF THE FACIAL MUSCLES. THEN TELL HIM NOT TO CLOSE THE EYES BUT TO RELAX THE EYELIDS. CONTINUE TO PRAY SOFTLY. AS A RULE SLEEP WILL SOON FOLLOW.

Many illnesses are due solely to mental self-castigation, a secret sense of sin or wrong-doing. Here is a direct need for a reminder that the sacrifice of the Son assured the forgiveness of the Father for earthly sins. Read to the patient the verses from Mark 2:1-12.

"And again He entered into Capernaum after some days; and it was noised about that he was in the house.

"And straightway many were gathered together, insomuch that there was no longer room to receive them, no, not so much as about the door: and he spake The Word unto them.

"And they come unto him bringing one sick of the palsy, which was borne of four.

"And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

"But there were certain of the scribes sitting there, and reasoning in their hearts.

"Why doth this man thus speak blasphemies? Who can forgive sins but God only?

"And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

"But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy),

"I say unto thee, Arise, and take up thy bed, and go thy way unto thy house.

"And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Yes, the Father is all-forgiving, and it was not intended that one should waste away in illness in expiation of wrong-doing. That is persisting in the consciousness of sin. Expiation can be better and more quickly accomplished by doing good for others. Preach the gospel of cheer. Tell others of the Power of God, available to them. It is the hope of mankind.

Healing is a vast subject, one that encompasses the earnest research of centuries. In this lesson we have merely tried to give you the background and a few specific instructions which will serve to sow confidence in your own inner powers.

We do not expect you to read this lesson and flower immediately into a healer. Even so, those with sufficient Faith, - and Understanding may do so. But this is the first of a series. Other lessons will carry you deep into an inner comprehension of the ways of the mind as it affects the well-being of the body.

Go over this lesson several times. Meditate over the problems it presents. Consider all those whom you know who need Healing. Consider their problems. Seek understanding of the cause of their illness or disease. If occasion presents, practice upon members of the family. Unless you are unusually gifted, we do not advise, at this stage, that you try to extend your efforts outside of the family circle, for an early set-back might lead to discouragement. Nor do we advise that you seek to adopt healing as a vocation. Commercialization has ruined the powers of many healers. The ability to heal is the ability to command the lasting gratitude of others. That, in itself, is compensation enough. While your rewards may often be material, your REAL reward is in the Spiritual Riches that will FLOW to you.

It is indeed a Blessed Privilege to BE "A Mayan". No day ends without my being grateful. So say we all.

I ask God's Blessings for Your Mayan Ministry.

Your Class Instructor.